

A HANDBOOK

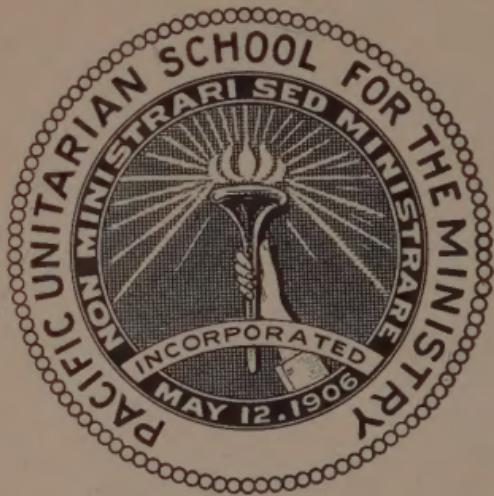
— of —

the Community Church Movement
in the United States

COMPILED BY
DAVID R. PIPER

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Published by
COMMUNITY CHURCHMAN CO.,
Excelsior Springs, Mo.



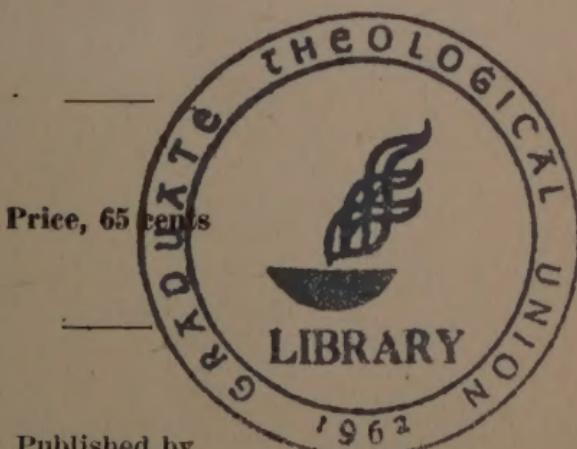
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A HANDBOOK
— of —
**the Community Church Movement
in the United States**

Compiled and Edited by
DAVID R. PIPER
Editor, The Community Churchman

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COMPILER'S PREFACE

The value of a Handbook lies not in its size but in its accuracy. This little book gives statistics which have been compiled at considerable expense and much painstaking labor; checking and rechecking, revising and eliminating, have been necessary in order to uncover and present facts, free from error.

No actual data of any consequence existed when the work began in January 1921, except a few bare lists of union churches gathered by State Federations for their own States. Although several of these State lists were generously furnished as a beginning from which we might work, the compiling of the country-wide list of some 700 churches was itself a time-consuming undertaking. Then followed the gathering of detailed information by means of questionnaires to the churches and pastors, personal correspondence, and some field work.

The statistics here published are acknowledged to be incomplete, but they are the most nearly complete thus far published, and they err safely and conservatively on the side of under-statement. The movement itself is much larger than indicated by the figures.

The chief purpose of this Handbook is to describe the community church movement, not as some one thinks it should be or will be, but as it actually is; to tell what a community church is, judged by the study of all types of such churches as they operate at their present stage of development; to describe their methods of organization, their special community-serving activities, and to give to the reader reliable data by which he may judge for himself of the success and importance of the movement.

CHAPTER I

WHAT IS A COMMUNITY CHURCH?

In attempting to define the "Community Church" one is beset with the usual difficulties met in defining a living organism or a growing movement. This difficulty is somewhat increased by the fact that community churches are of many varieties. The only method of procedure therefore, is the inductive. And in making use of this method, studying all types of community churches, two things become clear: First, that the community churches of all types represent the attempt of the Christian people of hundreds of communities to apply the principles of democracy and the spirit of unity to religious organization; Second, that in doing this they have found it necessary to break down or reach across old sectarian lines of cleavage, which in the past have divided Christian people in the same community. They have also, in applying the spirit of unity, been compelled to seek a uniting principle outside of creed and ritual.

In overcoming sectarian barriers they have all worked out or worked toward the principle of making the community and not the

sect their basis of organization. They have found the people of the community an economic unit, a social unit, and they have sought to make them a religious unit. Heretofore Christians have felt themselves united, as Methodists or Baptists, with other Methodists or Baptists in other communities thruout the world, rather than with other Christians in their own community. This unity of people of the same sect the world over the community church does not attempt to tear down except insofar as it hinders the sense of local unity among all Christians. But it does build up and make stronger than the sectarian bonds of unity the feeling of the essential unity of all Christians in the same community. Thus it brings them into one fellowship of worship and service, and into one working congregation.

The community church also is organized upon a new basis of unity binding the membership together. The denominational church holds its members together in the unity of a common theological belief; the community church substitutes for this the unity of a common Christ-like purpose of love and service. It does not seek harmony thru theological or doctrinal agreement—a thing patently impossible—but in the common purpose of all Christians to live lives of spiritual power expressing in word and act, individually and socially, the teachings and spirit of their common Lord.

The two fundamental features then, of all community churches is that they substitute the community for the sect as their primary basis of organization, and service for dogma as their basis of unity or principle of cohesion.

The community church is the effort of a single religious organization to become a clearing house for all Christian people of the community in their service to God, the community, and the world at large. Practically, it ends or forestalls overchurched and overlapping. Theoretically, it is the expression of the composite religious consciousness of the community. In proportion as it actually succeeds in expressing the composite religious life of the community, it is a perfect community church. There is nothing perfect in this world, and there is no perfect community church. It may be said of all community churches as it may be of all Christians, that they are in the process of becoming rather than of being.

When we say then, that the community church is the expression of the composite religious life of the community, we mean practically, that it is an organization thru which the community expresses its common faith both in worship and in service. The church which attempts to express the common faith of a whole community must have a doctrinal basis as broad as the composite faith which it attempts to express; its creedal

requirements for membership must therefore be exceedingly small and undogmatically expressed. It leaves theological creeds largely to the individual conscience, and uses instead covenants or declarations which embody, not theological opinions, but life purposes. As many as twenty-eight different denominations and sects are represented in the membership of some community churches, including elements as diverse as Christian Scientists, Quakers, Baptists, Presbyterians, and Roman Catholics. Harmony is maintained because the principle of cohesion is not dogma. Dogma, the cohesive principle of sectarianism, does not unite communities. It divides them. But the community church finds in the common Christian ideal of life—the ideal of Christ-likeness in personal life and social relations—a religious principle strong enough to unify the community. Thus it successfully substitutes service for dogma as its principle of cohesion.

All this implies the necessity of becoming broader than any sect. But when we say that the community church substitutes the community for the sect as its basis of organization, we do not mean that it is anti-denominational. The community church organization to be sure, is nonsectarian and either interdenominational or undenominational. The individual member may identify himself with a sect and at the same time he may identify himself with the religious interests

and the religious program of the whole community. But the community church as such is integrated with the community life and with nothing else.

We shall now see how these principles have been successfully embodied in diverse forms to suit local conditions.

CHAPTER III

FIVE TYPES OF COMMUNITY CHURCH

Five distinct forms of organization are thus far represented in the community church movement, each of which embodies the principles of substituting the community for the sect as its basis of organization and service for dogma as its principle of cohesion (basis of unity). These are: The denominational community church; the federated community church; the community church of the Pepperell type, sometimes known as the "Burbanked church;" the union or independent community church, and the so-called "latitudinarian" community church.

1. The Denominational Community Church

In many communities a single sectarian church has held the field for years, or has survived the vicissitudes of sectarian competition in which all its competitors have perished. The fact that it is the only church in the community does not make it a community church. Irrespective of how large a service it may be rendering to the community and of how thoro a contact its ministrations may make with every last, least member of the community, it cannot truly express the

composite religious life of the community so long as it admits to membership only those who desire to become members of the denomination which it happens to represent. Such churches have in great numbers become community churches by adopting the plan of affiliate, open, or associate membership. By this means they admit to active fellowship persons of any other denomination without requiring them to sever their denominational connections; they also admit persons coming into the Christian life and fellowship for the first time, usually permitting them to form any or no denominational connections, as they desire. The associate members not only retain and exercise all their private convictions in matters of faith and practice, but also have full participation in the affairs of the congregation in all matters pertaining to the life of the local group and the service of the community. Those members forming the original denominational group continue their relations as a body with their denomination, but in all other respects are on a par with the associate members.

This is usually considered the least perfect type of community church organization. Its lack lies chiefly in the fact that many of the active members of the original group often continue to think and feel more largely in sectarian terms than in community terms. Nevertheless, it is a true community church, because it does grant to all persons possess-

ing the Christian spirit a common fellowship in worship and service; it substitutes service for dogma, and exalts the community above the sect as a basis of organization.

2. The Federated Church

In hundreds of towns, villages and rural districts, formerly overchurched, Christian people have tired of the wastefulness of competition and have heard and heeded the "get-together" gospel. But often the leaders have found such a large proportion of the people obsessed with sectarian ideals that a complete break with sectarianism was not only impossible, but would not truly have expressed the religious life of the community. They have discovered the solution in such a federation of the local churches as to form a single congregation, having a combined board of control and ministering to the community as one church. Usually separate membership rolls are kept of the various denominational groups making up the federated church. A federated church which keeps only these denominational membership rolls and which requires all new members to be aligned with one of the denominations officially represented in the federation is not a full-fledged community church. To be a full-fledged community church, it must at least maintain a community membership basis, whereby any person desiring to enter into Christian fellowship may have absolute freedom to retain or to choose his denominational allegiance.

There is a marked tendency for federated churches to proceed to a closer union by erasing the sectarian lines entirely and merging all groups completely into the community congregation. This results in a form similar to the independent type described below.

3. "Pepperell Type" or "Burbanked" Church

The third form of community church is called the Pepperell type because its most conspicuous and earliest example is found at Pepperell, Massachusetts. This church was inaugurated under the leadership of Rev. Francis E. Webster, then of Christ Church (Episcopal), Waltham, Mass. At Pepperell, property and endowment offered some practical difficulties to federation, which was tried but proved very unsatisfactory. Then the leading church people formed a super-organization, called "The Community Church Society," as a working business concern "to conserve the resources of the Kingdom of God; to promote the unity of His disciples for which Christ prayed; to act as one congregation for all purposes of work and worship; and to accept as a bond of union the teachings of Jesus Christ."

The Society thus formed was joined by the members of the two churches of Pepperell as individuals, and by many other residents of the village as well. The trustees of the two denominational churches took proper action whereby the funds of their organizations are used as a subsidy by the Commun-

ity Church Society. The Society thus acts as a sort of holding corporation for the churches. Under the auspices of this Society the Community Church of Pepperell was then formed. Members of the Society become members of the Church by subscribing to a simple covenant.

Children and young people of the community are admitted directly to church privileges without the necessity of becoming members of the Community Church Society; and letters are received also from other churches.

This type has also been called the Burbanked church, because, by leaving the old organizations intact and undisturbed, but grafting upon their vital energies the life of a new organization, it employs in the ecclesiastical realm the favorite method of the Plant Wizard.

The Pepperell plan in modified form has been successfully used elsewhere, notably at Revere, Missouri. Here the formality of organizing a holding corporation or Community Church Society was dispensed with since local considerations did not demand it. The local organizations were left intact, and the people came into the super-organization, the Community Church, by signing a simple covenant, as at Pepperell.

The practical advantage of the Pepperell method of reorganizing and reintegrating the religious forces of a community lies in the complete freedom from all possible sectarian

entanglements which it attains. Property considerations are more easily dealt with. At Pepperell, for example, the trustees of the Congregational property leased their church edifice and manse to the Community Church Society. The funds from endowments were left undisturbed because they continued to be administered by the denominational trustees. All legal questions were obviated by leaving the old organizations intact.

The Pepperell plan also makes it much more difficult for sectarian officials to use their undemocratic powers or their prejudicial influence to thwart the will of the community. The federated church is most vulnerable to such attacks, and the denominational community church is by no means immune, inasmuch as the title to the property is often vested in a higher ecclesiastical body and some ecclesiastical power still exercises limited lordship over the main group of the community congregation. All these contingencies of sectarian interference are met and solved in advance by the Pepperell plan. The old sectarian organizations remain legally intact, but their members have pledged themselves as individuals in the higher loyalty to the community organization. Sectarian officials can not touch any sectarian group, because all such groups have been practically dissolved, neither can they touch the community church organization because the sectarian organization still exists legally and

the only possible dealings are with its officers, who are now members of the community church as well. The strategy of the Pepperell plan may be made clear by comparing it to a situation which might exist with reference to two secret lodges. It is, presumably, as logical for one person to belong to the community church and to a sectarian church at the same time as for an Oddfellow also to become a Mason. But if the Oddfellows and Masons met on the same night at the same hour and with the same frequency, and if all the Oddfellows were also Masons, and if all the Oddfellows attended the Masonic lodge each night, the Oddfellows would automatically cease to function. This is what happens to the sectarian church under the Pepperell plan. The community church takes over all the functions, appropriates the hours of service, and absorbs the religious energies of all the people belonging to the sectarian organizations, which therefore automatically cease to function without ceasing to exist.

4. The Union or Independent Church

In some communities sectarianism has completely collapsed or is so weakly operative that the group loyalties are already broken down. When religious desuetude has proceeded this far it is possible to effect the community organization of religion by treating with the individuals as independent units. If any considerable number of them have a lingering sectarian consciousness the church

will be organized ostensibly as a union church, representing the union of all the varient elements of Christian belief in the community. Otherwise the result will probably be known as an independent, or simply as a community church. "Union Church" is a term more frequently encountered in our older communities, and "independent church" is most frequently employed in the newer communities of the West. The difference between a union community church and an independent community church of the usual types is purely verbal and psychological.

Not all union churches, however, and not all independent churches, are community churches. Some of the old-established union churches of New England, and some of the earlier experiments of this kind in the Middle West which still survive, are founded upon creeds which, while originating in the communities themselves, are quite as exclusive and divisive as any of the historic creeds of Christendom, and which constitute a theological basis of membership certain by its narrowness to exclude from the church some Christian people. This excluding factor may be an insistence upon a certain theory of the atonement. Or it may be the insertion of a particular view of the inspiration of the Bible, as against all other views. Whatever it is, if it sets up a theological test instead of a life-purpose test, it makes the church sectarian and exclusive. No union or inde-

pendent church is a community church unless it leaves the believer free to interpret Christ and Christ's teachings by his own individual Christian experience.

5. The "Latitudinarian" Community Church

To many people, all of the forms of community churches thus far discussed are latitudinarian, because they substitute service for dogma as their basis of membership. Nevertheless, they all hold to one truth, expressed not as dogma, but as life—the truth as embodied in Jesus, who is acknowledged as the Divine Lord and Living Head of the Church. These churches, in other words, are Christian churches.

There is, however, a liberalism or latitudinarianism within community church ranks, just as there is within sectarian ranks. There is a type of community church which accepts the community not only as a basis of organization, but as its sole unit of integration. This means that church membership, for this type of church inheres in community membership. The member of the community is, by virtue of that very fact, a member of the church, unless he rules himself out. To quote John Haynes Holmes, who is sponsor for this type: "If a man is a citizen of the community, he is by that fact a member of the church. It would be as absurd and unjust to shut him out because he is a materialist, or a spiritualist, or a theosophist, or a Holy Roller, as it would be to exclude him from

society because he is a Republican, or a Socialist, or a Prohibitionist. The community church, like the democratic state, is all inclusive. Membership in the one, like citizenship in the other, is extended, not on the basis of ideas, but of human nature."

There is no church in the United States practicing this ideal of membership fully. Mr. Holmes himself, in the preface to his book, "New Churches For Old," admits this. But there are about twenty churches thruout the United States, chiefly in the East, which profess this ideal and whose basis of membership is non-Christian, or as some of the propounders of this theory would have it, "Christian plus."

This type is nevertheless a true community church in the sense that it does make the community and not the sect its basis of organization, and service rather than dogma its principle of cohesion.

It is not necessary to say that this type of church is not destined to increase greatly in numbers or influence in the movement, if for no other reason than that, outside of our cosmopolitan centers almost 100 per cent of the citizens of all communities are either Christians or accept the Christian ideal of life and service as the right one. And the community church, being the organized expression of the actively religious people of the community in which it is operative, is bound to reflect in its organization this Christian ideal of life.

CHAPTER III

COMMUNITY CHURCH ORGANIZATION

Methods of organization of community churches vary considerably within the various classifications given in the preceding chapter. We shall attempt here to give, by means of specimen constitutions, by-laws, and covenants, with added notes, examples which are typical of the more usual methods employed. Each example given represents the tested work of a successful community church.

I.

The Denominational Community Church

A denominational church belonging to a democratic communion may become a community church merely by having its congregation or its official board with the approval of the congregation provide community membership privileges. A church of an undemocratic denomination must, of course, first have the action or approval of its district superintendent or of the proper overseeing official.

A church in Missouri became a denominational community church by having its official board take the following action, by means of a motion duly recorded in the official minutes:

"It was moved and carried by unanimous vote that this Church change its name to The Community Presbyterian Church of _____; and that it add to its regular membership a community membership with the following provisions:

"1. Persons residing within the bounds of the community may, upon giving evidence of their present membership in good standing in any evangelical denomination and pledging themselves to seek the spiritual welfare of this community and the peace and purity of this church, be enrolled as members of the Community Presbyterian Church. Such membership does not change their present denominational connections, but merely unites them for worship and service with this congregation.

"2. All persons desiring to take upon themselves the obligations of the Christian life, but not wishing to unite with the Presbyterian denomination, may be received also upon confession of their personal faith in Jesus Christ and loyalty to His ideals of life and service by whatever mode of baptism they shall choose; and, when dismissed, may be given letters to any church of their choice.

"3. Provided, that all such persons of both classifications shall be enrolled on a community membership roll, and known as associate members.

"4. Associate members have full voting rights in the congregation except in such matters as may affect the relation of the Presbyterian society proper to its denomination. For every ten associate members the congregation shall elect one such member to serve with the session as an official board for the management of all congregational affairs. The term of office of such board mem-

bers shall be one year, subject to election in regular annual meeting of the congregation."

This provision is broad enough to permit all Christian persons of the community to join the church. It also permits all persons to retain their membership and fulfill their obligations to any denomination to which they owe allegiance. At the same time it permits the group forming the nucleus for the community organization to continue their group loyalty to that denomination.

An even simpler form is the following, prepared for the Constitution of the First Congregational Community Church of Seneca, Kansas:

ARTICLE I.—NAME AND FELLOWSHIP

This church shall be called the First Congregational Church of Seneca, Kansas. While holding fellowship with the Congregational Churches, it maintains its absolute independence, and in the framing of this constitution, fixing the basis of its membership, determining its teaching, its form of worship, and in the control of its property, it recognizes no higher authority than itself—save the teachings of our Lord and Master, Jesus Christ.

ARTICLE II.—COVENANT AND MEMBERSHIP

Section 1.—Confessing that Jesus is the Christ, believing in our hearts He is our Redeemer, purposing to walk in His ways as they may be made known unto us, pledging the support of our service, our prayers, and our resources, and seeking the guidance of His Spirit, we unite in this church for the worship of God and the service of humanity.

Section. 2—Persons desiring to unite with this church, shall, on the recommendation of the pastor or the Board of Deacons, have their names presented at a business session of the church and upon a majority vote, they shall be received into the fellowship of the church on acceptance of the foregoing covenant. Members may be received either on confession or by letter. In matters of creed we recognize the right of individual judgement. The basis of our fellowship is purpose rather than opinion. Baptism shall be administered in such manner as shall satisfy the conscience of the candidate.

In the denominational community church the entire congregation participates in the selection of a pastor and other workers, if the nucleus-group belongs to a democratic denomination. But if some higher church body has appointive power, the pastor is appointed as before. This is, in such cases, a most undesirable feature of the plan from the point of view of community autonomy. Moreover, the success of the community organization is frequently dependent upon the utter fairness with which it is treated by the higher ecclesiastical powers controlling the pastor.

This plan is adaptable to communities having only one Protestant church, which desires to broaden its usefulness by extending church privileges to the whole Christian community. In such instances the church, and not the people of the community as a whole, take the initiatory steps.

There are also many denominational community churches formed from the fusion of two or more sectarian groups, in communities where the people, wishing to unite, prefer to have a denominational connection rather than organize as a union or independent church. The churches existing in the community usually vote in congregational meeting to amalgamate, and by ballot or motion choose the denomination to which they will attach themselves, which is generally a denomination not represented in the community. Thus, at Chase, Kansas, three churches, Christian, Congregational, and Methodist, united and affiliated with the Presbyterian Church, U. S. A. It is customary in such instances, also, to add a community or associate membership roll.

II.

The Federated Church

The federated community church is adapted to overchurched communities, where the desire and need is for unity of local action, but where denominational ties are strong and denominational missionary obligations are also felt to be binding.

Attention is called to the fact that in forming such a federated organization, property considerations must be taken into consideration, and it is always best as well to examine deeds to property for possible clauses as to

reversion of title should any change be made in the use of buildings or grounds.

As a rule federations are entered into at first tentatively, with provision for their continuance if satisfactory or their orderly discontinuance if unsatisfactory. In this connection note the sixth article of the simple Articles of Federation of the Federated Church of Ottawa, Kansas, given below. These Articles of Federation are here given as an example because of their simplicity, and of the inclusiveness with which they deal with all the problems arising. In the by-laws it will be noted that provision is made for a "federated membership" for those who do not wish to join either denomination represented in the federated church. This makes the organization a true community church, offering fellowship to all persons without regard to theological differences of opinion. The by-laws of this church also contain (Article V) a covenant which stresses Christ-like purpose, rather than dogma, as a condition of membership:

**ARTICLES OF FEDERATION OF THE
CONGREGATIONAL CHURCH AND THE
FIRST PRESBYTERIAN CHURCH OF
THE CITY OF OTTAWA, KANSAS, FED-
ERATED OCT. 1, 1914.**

First: The two churches will unite in
(a) the regular Sunday services; prayer
meeting; any special or protracted meetings
that may be held; (b) The Young Peoples'
Meetings; (c) Sunday School.

Second: The various ladies' societies of the two churches to use their own judgement and discretion as to whether they unite or not. (Ladies' Aid Societies formed Federated Women's Association in 1915. The Women's Missionary Societies federated in 1919.)

Third: Each church shall maintain its own organization and officers, and shall elect five trustees upon the board of federated trustees, which shall be composed of ten members, and shall discharge the duties of trustees of the federated church, electing one of their members President, one Treasurer and one Secretary. They shall hold their offices for one year and until their successors are elected.

Fourth: Each church shall elect five members upon the board of federated deacons, which shall be composed of ten members, and shall discharge the duties of deacons of the federated church, electing one of their members President or Moderator. They shall hold their offices for one year and until their successors are elected.

Fifth: The expenses of the federated church including the pastor's salary, fuel, light, janitor's services and what is paid to musicians, and incidentals and other expenses that may become necessary in maintaining the services of the federated church shall be borne by the federated church; but each church in this federation may keep separate and contribute to its own boards and institutions its benevolent contributions as heretofore.

Sixth: This federation shall take effect upon the adoption of these articles by the two churches, and shall continue for a period of two years or more, and from and after the expiration of such term either of said churches may withdraw from the federation

ninety days after the service of notice upon the other church of its intention to withdraw.

Seventh: The care of the property and of the buildings in which services are held shall be in the hands of the trustees of the federated church, but they shall not make any expensive and permanent repairs and additions without the consent of the church owning the property.

Eighth: The board of deacons shall constitute a pulpit committee to assist the church in securing a pastor, and to take up with pastors the question of the needs of the church and whatever is necessary in that behalf. The final decision in calling a pastor shall be left to the combined members of the federated church present and voting at a duly called and properly advertised meeting for such purposes.

Ninth: The name of this organization shall be "The Federated Church of Ottawa, Kansas."

Tenth: These articles shall take effect upon being signed by the proper officers of the respective churches.

BY-LAWS FEDERATED CHURCH

Article 1.—Faith and Purpose.

We believe in God the Father, whose Will is the perfect law of life, which obeyed will insure the coming of the true social order—the kingdom of justice, righteousness and peace.

We believe that the deepest need of this age is the realization in all human relationships of this Will as revealed in the word, life, death and resurrection of Jesus.

Firm in this belief, and seeking through Jesus that faith and love adequate to sustain us in doing the Father's Will, we unite our efforts under the inspiration and the guidance

of the Divine Spirit to the bringing of the Kingdom of God on earth, and we invite and welcome to our fellowship of service all who are in sympathy with these aims.

Article 2.—Membership—Application for ; Duties.

The membership of this church shall be composed of the members of the Congregational and Presbyterian Churches of Ottawa, Kansas, and such other persons as shall be admitted in harmony with these articles.

Application for membership shall be referred to the Board of Deacons. When favorably reported to the church admission shall be at a regular service of the church and by publicly joining in the covenant of reception for members. Any person may become a federated member of this church by furnishing the Board of Deacons satisfactory evidence that he or she is a member of some other Christian church in good and regular standing. After recommendation by the Board of Deacons, the process of admission and reception will be the same as the reception of other members. Federated members shall have all rights, privileges and duties of other members.

Members are expected to be faithful in all the spiritual duties essential to the Christian life, attend the services of the church as regularly as possible, give regularly to its support and share in its organized work.

Article III.—Letters of Dismission.

Requests for letters of dismission may be acted upon by the Board of Deacons and when granted a certificate of dismission shall be issued to another church.

Article IV.—Release from Covenant.

Any member, upon his or her application, may be released by the Church, in its discretion, from covenant obligations to it.

Article V.—Service for the Reception of Members.

Dearly beloved, you are come hither to declare your faith in God the Father Almighty, whose spirit ever dwelleth in our hearts, and in Jesus Christ, His Son, through whose life and love we have new access unto the Father. By this declaration of your faith you heartily enter into fellowship with all who seek to do the Will of God, to know His Truth, and to walk in His Way. You declare your purpose to live and labor in the spirit of Christ, in faith, hope and love; to seek the things that are true and pure, honorable and of good report; and to bear toward one another the spirit of good will and brotherly kindness. You therefore enter into this Covenant with this Church to maintain the worship of God, to proclaim the gospel of Christ, to seek for yourselves and one another the love of truth, the bond of brotherhood and the spirit of service to the community.

Candidate will answer; "I do."

(The members of the church should rise.)

Response of the Church: We welcome you into our fellowship. We promise to watch over you with Christian love. God grant that, loving and being loved, serving and being served, blessing and being blessed, we may be prepared while we dwell together on earth for the perfect communion of the saints of heaven.

Article VI.—Communion.

The times of observing communion shall be determined by the Pastor and Board of Deacons.

Article VII.—Moderator.

The Pastor by virtue of his position may be moderator of the Board of Deacons.

Article VIII.—Superintendent.

A superintendent and two associate super-

intendents of Sunday School shall be elected by the Church at its annual meeting each year. All other officers and teachers shall be chosen by the superintendent and his associates. The Pastor shall be a member of the superintendent body.

Article IX.—Meetings.

The annual congregational meeting of the Federated Church shall be held on the first day of January each year. Special meetings may be held at any time on the call of the trustees.

Article X.—Chairman meetings.

The Chairman of the Board of Trustees shall be Chairman of all congregational meetings and the secretary of that board shall be secretary of such meetings. In the event of the absence of these persons,, the meeting assembled shall elect a Chairman and secretary protem.

Article XI.—Use of property.

All requests for the use of the Church buildings for purposes other than the regular services and meetings customary in a Protestant congregation shall be referred to the Church owning the property.

Article XII.—Amendment.

These by-laws may be changed or amended by a three-fourths vote of members present and voting at any regularly called meeting of the congregation, the substance of any such amendment having been presented to the congregation at a previous regularly called meeeting.

When the federating churches have endowments or incomes from other property or invested funds, it is well to add to the constitution some provision for the legal handling of these. In this connection a clause from the

"Agreement for United Work and Worship between the Congregational Church and is given as an example:

"The income from permanent funds belonging to either of the churches entering into this agreement shall be received by the legal organization of the church to which it belongs and shall, in turn, be transferred by said organization to the treasurer of the United Church for maintaining its worship and work."

In the example above given, provision is made for separate canvasses of the two constituent denominational groups for benevolences. The methods of handling benevolences vary greatly among the federated churches. Some take a united canvass, dividing the entire benevolence budget equally between the denominations entering into the federation; others divide the budget pro rata, or according to the membership strength of each denomination; yet others, while having a budget of one of these sorts, add a provision permitting each member to specially designate the destination of his gifts. Some contribute a certain percentage of their benevolence budget thru denominational and the remainder thru interdenominational channels, as voted by the congregation, either in annual meeting or from time to time as special needs arise.

III

The Union or Independent Church

This type of community church shows the greatest possible variation in provisions of its organizations. This is inevitable, inasmuch as this type of church more infallibly reflects the composite sentiment of its community than either of the types heretofore discussed in this chapter; and communities vary greatly in their composition and ideals of organization. The specimens of constitutions, by-laws, and covenants given here are not typical, therefore, so much as representative of what the compilers of this Handbook regard as the best examples of organization in communities having broadly divergent needs. The first one cited is a plan of organization worked out by Dr. Latshaw of the International Committee, Y. M. C. A., in cooperation with Association workers, coal miners, and mine officials, and used in the formation of community churches in three mining towns in the Colorado Fuel and Iron Company's field. It provides for a close cooperation between the Y. M. C. A. and the community church, and in this respect is admirable as an example for other community churches in any community having social or recreational organizations of a high type. The plan follows:

CONSTITUTION OF THE UNITED PROTESTANT CHURCH OF PRIMERO, COL.

PREAMBLE

Believing that the Kingdom of Christ can

be more speedily advanced in this community by uniting all Protestant Christian believers in their worship, fellowship and Christian work, we who subscribe our names to the following Constitution thereby become members of the United Protestant Church of Primero.

ARTICLE ONE

Section 1. Members in good standing in any Evangelical Church may upon signing the constitution become members of this Church.

Section 2. In becoming a member of this organization it shall not be necessary for any person to sever his connection with the Church in which he already holds a membership.

Section 3. Any person not a member of an Evangelical Church may become a member of this Church by affirming publicly his acceptance of Jesus Christ, his determination to live the Christian life and his loyalty to and support of the purposes of this Church. He shall also publicly acknowledge his acceptance of the statement of Christian faith known in the Church as the Apostle's Creed.

Section 4. Before being received into membership, any person not previously baptized shall receive Christian baptism, by sprinkling, pouring or immersion as he may elect. If a Pastor has conscientious scruples against any one of these modes of baptism, he may call in a brother Pastor to perform this service.

Section 5. Upon removal from these communities members of the Church may receive from the Church Council letters of recommendation to any Church to which they may desire to transfer their membership.

ARTICLE TWO

Section 1. Annual Meeting. The annual Meeting of the Church shall be held

, at the call of the Secretary of the Church Council. Special meetings may be called by the Secretary or Pastor.

Section 2. At the annual meetings reports for the year shall be made by the Pastor, Treasurer, Sunday School Superintendent, President of the Young Peoples Organization and the President of the Ladies Organization. Report may also be made by the Secretary of the Y. M. C. A.

Section 3. At this meeting three members of the Church shall be elected by ballot to serve for one year on the Church Council.

Section 4. All members of the Church shall have a vote at the Annual Meeting and at all other meetings of the Church.

Section 5. The Chairman of the Church Council shall act as chairman of the Annual Meeting and the Secretary of the Council shall act as Secretary of the Annual Meeting.

ARTICLE THREE

Section 1. Church Council. The three members elected at the Annual Meeting together with the Pastor (chairman), Sunday School Superintendent, the local Young Men's Christian Association Secretary, President of the Young Peoples Organization and the President of the Ladies Organization shall be known as the Church Council.

Section 2. The Pastor will act as chairman of the Council. The Secretary-Treasurer elected by the Council will also act as Secretary-Treasurer of the Church.

Section 3. No person shall hold office in the Church who is not a member of the same.

Section 4. The Sunday School Superintendent, President of the Young Peoples Organization and President of the Ladies Organization shall be elected by their respective organizations and by virtue of their positions they

will be members of the Church Council. The Secretary of the Y. M. C. A., as a religious leader in the Community shall be a member of the Church Council.

Section 5. The duties of the Council shall be those of the governing body of the Church.

(a) The engaging of a pastor after he has been approved by a two-thirds vote of all the members of the Church present at the Annual Meeting or at a Special Meeting called for this purpose. This vote shall be final provided the Soprus-Fredrick Church shall agree upon the same Pastor.

(b) The Church Council shall determine upon a yearly budget, see to the collection of the amounts necessary and expend the same through the Treasurer in the interest of the Church work and proper maintenance of the Church property.

(c) The Council shall determine the amount and authorize the payment of the pastor's salary.

(d) The Treasurer shall be responsible for all church funds and shall make a monthly report to the Church Council and a yearly report to the Annual Church Meeting.

(e) Meetings of the Church Council shall be held each month at a time to be determined at the first meeting.

(f) The Church Council shall be responsible for the Spiritual upbuilding of the Church and the Community.

ARTICLE FOUR

Section 1. The Pastor. The pastor shall preferably be an ordained minister in good standing in a generally recognized Evangelical Church. The Church is not competing with the denominational Church nor is it attempting to establish a new denomination. It is simply making an honest effort to meet the problems of the community in what seems

to be the most practical manner and therefore deserves the help of the denominations through the ordained ministers who may be called to serve it.

Section 2. The pastor's term of service shall be for one year but may be continued from year to year by a two-thirds vote of the members present at the Annual Meeting. In case the relation of the Pastor and Church is terminated the Pastor's year will end thirty days after the vote terminating his relation shall have been taken. In case the Pastor desires to terminate his relation to the Church he will notify the Church Council thirty days in advance.

ARTICLE FOUR

Section 3. The Pastor as Chairman shall not have a vote in the Church Council. Except in case of a tie vote. He shall not have a vote upon questions concerning his tenure of office.

ARTICLE FIVE

Section 1. Seven members shall constitute a quorum at the Annual Church Meeting or at any called meeting of the Church.

ARTICLE SIX

Section 1. Amendments to the Constitution.

Amendments to the Constitution may be presented in writing at any Annual or called meeting of the Church. If they receive a two-thirds vote by ballot of the members present they shall become a part of the Constitution.

The next example is one taken as suited to a village community where little or no social organization except that created by the church exists, and where the population is fairly homogeneous, as in the average agricultural community. The example given is

the constitution of the Community Church of Conesus, New York. It details the committee organization, which, of course, would vary according to the need in various communities, and also be subject to change with changes in the development of the community. For the latter reason, it might often be preferable to embody the committee organization in the by-laws and make them more readily amendable than the constitution. Among other matters, attention is particularly called to the first Section of Article VII of this constitution which provides, as a true community church should, not only for making the mode of baptism optional with the candidate for membership, but also the rite itself. This permits of the reception of Friends and others who do not believe water baptism to be enjoined upon them. The covenant of this church (Article VIII) does not so thoroughly stress the service side of Christian life as does the covenant of some other community churches, but probably it accurately reflects the simpler social consciousness of a community having little social organization and confronted by few social problems:

CONSTITUTION OF THE COMMUNITY CHURCH AT CONESUS, NEW YORK

ARTICLE I — NAME

The name of this organization shall be The Community Church of Conesus.

ARTICLE II — MEMBERSHIP

Those persons may become members of this organization who sign its covenant and who

are accepted by a two-thirds vote of the Church.

Members of the congregation have the right to vote on all questions except those pertaining to the reception and dismissal of members. The officers and committees of this organization may be chosen from the congregation.

It is hereby understood that all persons taking part in business meetings or who are elected to office shall abide by the constitution as adopted by this organization.

ARTICLE III — OFFICERS

The officers of this organization shall be a pastor, a clerk, a treasurer of current expenses, a treasurer of benevolences, a board of three trustees, a superintendent of the church school, and four ushers .

ARTICLE IV — DUTIES OF OFFICERS

1. The pastor, the clerk, and the two treasurers shall perform the duties usually pertaining to those offices.

2. The board of trustees shall have charge of the church property, shall keep it in repair, shall provide the janitor service, shall audit the books of the two treasurers, but shall not have the power to buy, sell, mortgage, or convey any property without a specific vote of authority from the church.

3. The ushers shall perform the duties usually pertaining to that office, and in addition shall assist the pastor in the administration of the ordinances.

ARTICLE V — COMMITTEES AND THEIR DUTIES

1. There shall be a finance committee of three. The chairman of the board of Trustees shall be the chairman of the finance committee. The treasurer of current expense shall be a member of the finance committee and the third member shall be appointed by the Cabinet.

2. There shall be a music committee of three the chairman of which shall be the Chorister of the Church. It shall be the duty of this committee to provide the music for the public services.

3. There shall be an entertainment committee of five which shall be responsible for such entertainments and socials as seem wise and feasible.

4. There shall be a welfare committee of five whose duty it shall be to investigate any cases of need in the community and report same to the church, to assist in cases of emergency and to cooperate with the pastor in the visitation of the sick and the solicitation of the interest of the community at large in the services and activities of the church.

5. There shall be a publicity committee of three whose duty it shall be to assist the pastor in advertising the church services and programs.

6. There shall be a Cabinet composed of the pastor, the clerk, the two treasurers, the chairman of the board of trustees, the chairman of the ushers, the president of the Ladies Auxiliary, the president of the Young People's organization, and the chairman of the various other committees.

Clause a : As soon as possible after the annual election the Cabinet shall meet and elect from among its number a chairman who shall preside at the meetings of the Cabinet and of the Church. In his absence the chairman of the welfare committee shall preside.

Clause b : The Cabinet shall meet once every three (3) months at such an hour as shall be most convenient for the members.

Clause c : The Cabinet shall have authority to make recommendations to the Church, and

to transact all details of business not cared for by the church as a body.

Clause d: The Cabinet shall appoint the members of the committees except the chairmen, said appointment to be subject to the approval of the church.

ARTICLE VI — MEETINGS

1. The annual business meeting of the church shall be held on the first Saturday evening of December. At this meeting the retiring officers shall make their annual reports, but they shall hold office until the first of the calendar year when they shall be replaced by the newly elected officers. The church at this meeting shall elect new officers and shall also elect the chairmen of the various committees, except as herein provided.

2. Other business meetings shall be held on the first Saturday evening of March, June and September.

3. The Church shall hold such other meetings for worship and study as shall seem best.

ARTICLE VII — ORDINANCES

1. The ordinance of baptism shall be administered as desired. It shall be optional with the candidate both as to requirement and as to mode.

2. The Lord's Supper shall be celebrated on the first Sunday in January, April, July and October.

ARTICLE VIII — COVENANT

Those persons wishing membership in this organization shall be required to make written application for same by signing the following Covenant.

Affirming our belief in the Fatherhood of God and the Brotherhood of man, and accepting the will of God as revealed in Jesus Christ and in the Holy Scriptures, and in the

freedom of the Truth and the spirit of Jesus Christ, we do now solemnly covenant and agree to associate ourselves together as a Church, for the worship of God and the service of man.

ARTICLE IX — DENOMINATIONAL AFFILIATION

1. It is understood that anyone uniting with this organization does not sever his connection with the denomination of his choice.

2. Persons who are members of other churches may become members of this organization by presenting a letter from their church and complying with the other requirements of membership.

3. Persons may be released from membership in this church at any time on request. Those wishing letters to other churches of whatever denomination shall be granted them by not less than a two-thirds vote of the church, such letters to be issued by the clerk.

ARTICLE X — AMENDMENTS

This constitution and by-laws may be amended at any time by a two-thirds vote of the members present, provided notice of the same shall have been given at least one week prior to the date of the meeting.

BY-LAWS

Quorum. One third of the membership of the church shall constitute a quorum for the transaction of business.

2. The pastor, clerk, or ten members of the church may call a meeting at any time that it seems necessary.

3. A special session of the Cabinet may be called by the Pastor, clerk, or three members of the Cabinet at any time that it may seem necessary.

A third type of community is the suburban community or small city community with a

resident constituency composed of workers and store and office people. It is felt to be unnecessary to give in full a specimen constitution for such a church. The chief divergences from those already given will be in the expression of the purpose of the organization, and the recognition therein or in the covenant of a larger social obligation to voice the more developed social consciousness and meet the social need. The following Article is an excellent example of this feature, and is taken from the Constitution of the Mill Plain, (Conn.) Union Church, Mill Plain being a suburban section of Waterbury, Conn.:

III. PURPOSE

The church is organized to bring all mankind into communion with God and to promote universal good will on earth. This church invites all who believe in Jesus Christ and desire to promote this purpose to share in its definite program:

1. For public and private worship.
2. For religious education and the building of Christian character.
3. For the enlistment of individuals as followers of Christ.
4. For benevolences and social service.
5. For physical recreation and wholesome social life. It seeks to give practical expression to the purpose of the Master suggested by His words: "I came that

they may have life, and may have it abundantly."

There is yet a fourth general type of community, which may be described as the economically well-organized community made up largely of people of very diverse religious traditions and training, but all of a high order of social purpose. Particularly suited to such a community is the constitution devised by Henry E. Jackson of the National Community Board, Washington, D. C., and adopted by the Community Church of Yakima, Washington, as follows:

THE CONSTITUTION

I.

DECLARATION OF PRINCIPLES

The Community Church of Yakima, Washington, recognizes religion as a universal human fact as an attitude to life instead of a dogma, and as an indispensable common need like love and sunshine. It aims to unite all citizens of this community for mutual aid in self-development through the discovery and practice of universal spiritual ideals embodied in the real religion of Jesus and other teachers. It imposes on its members no confession of faith, but stimulates them to form their own personal and carefully considered convictions through untrammeled investigation and public discussion. It sets for itself the task of creating a social order more in harmony with the manifest purposes of God and with the conscience and intelligence of the people. It regards the community as the field of its labor and itself as a society of friends to be used as a force for the common welfare. It treats religion, not as a separate business

set up apart from life, but as a divine spirit pervading every activity of life. Its message is a challenge, not a truce; its ultimate authority in religion is the Inner Light; its only sanction in religion is the universal conscience; its working motto is each for all and all for each.

II.

SPIRITUAL AND MORAL STANDARDS— THE DECALOGUE

(a) Moral Principles.

1. A useful knowledge of God.

"Thou shalt have no other Gods before Me."

2. A common-sense treatment of God.

"Thou shalt not make unto thee a graven image."

3. Practicing what we profess.

"Thou shalt not take the name of Jehovah in vain."

4. Leisure for personal growth.

"Remember the Sabbath day to keep it holy."

(b) A bill of particulars.

5. Respect for parenthood.

"Honor thy father and thy mother."

6. Regard for the rights of person.

"Thou shalt do no murder."

7. Regard for the rights of family.

"Thou shalt not commit adultery."

8. Regard for the rights of property.

"Thou shalt not steal."

9. Regard for the rights of reputation.

"Thou shalt not bear false witness."

(c) The Nation's safeguard.

10. Enjoyment without possession.

"Thou shalt not covet thy neighbor's house."

III.

SPIRITUAL AND MORAL IDEALS—THE BEATITUDES

(a) Personal Qualities.

1. Mental hospitality.

“Happy the poor in spirit!

For theirs is the kingdom of Heaven.”

2. Internal resources.

“Happy the meek!

For they shall inherit the earth.”

3. Self-control.

“Happy they who mourn!

For they shall be comforted.”

4. Healthy dissatisfaction.

“Happy they who hunger and thirst for righteousness!

For they shall be satisfied.”

(b) Social qualities.

5. Intelligent sympathy.

“Happy the merciful!

For they shall obtain mercy.”

6. Respect for persons.

“Happy the pure in heart!

For they shall see God.”

7. Capacity for cooperation.

“Happy the peacemakers!

For they shall be called the sons of God.”

8. Public-mindedness.

“Happy they who have been persecuted
on account of righteousness!

For theirs is the kingdom of Heaven.”

9. A passion for justice.

“Happier they who give than they who receive!

For their Father in Heaven shall recompense them.”

THE BY-LAWS

ARTICLE I.

MEMBERS

Section 1. Members become such by signing the Constitution and By-Laws.

MEETINGS

Section 1. The annual meeting shall be held on the second Monday of January of each year, at 7:30 p. m., to elect officers, hear reports from all committees and departments of work, and transact such other business as may be necessary.

Section 2. In all elections the Preferential Ballot shall be used. Each member over 21 years of age shall have the right to vote.

ARTICLE III.

OFFICERS

Section 1. The officers of the church shall be a Board of Trustees, consisting of fifteen, who shall be over 21 years of age, members of the church and residents of the community. The trustees shall have charge of the management of all the property and assets of the corporation, and be the custodians of all records, books and papers of the corporation.

Section 2. The Minister, the trustees, and superintendents of all departments, shall compose a Board of Managers, who shall direct the various activities of the corporation. The Board of Managers shall meet on the first Monday of each month at the offices of the church.

The activities of the church shall be divided into such departments as the Board of Managers may decide.

Section 3. The trustees shall hold office for three years except that the original officers shall be divided numerically, as nearly as may be, into three classes, the first class to hold office for one year, the second class for two years, and the third class for three years. In every case they shall hold office until their successors shall be chosen and have assumed their duties.

Section 4. As soon after the annual meet-

ings as may be convenient the trustees shall meet to organize and shall elect from their own number a President, Vice-President, a Secretary and Treasurer, who shall perform the duties usually performed by such officers.

ARTICLE IV FINANCES

Section 1. It is the policy of the church that the salary it offers its ministers shall correspond favorably with the remuneration of similar professional services in the community.

Section 2. This church bases its support on the free and voluntary offerings of its members and friends, believing the services it shall render in and out of the community sufficient to prompt liberal support.

Section 3. Benevolent, charitable and missionary enterprises of this church shall be under the direction of Departments, organized for this purpose.

ARTICLE V TENURE OF OFFICE

Section 1. It is the policy of this church that the minister's tenure of office shall rest on a dependable foundation rather than the personal wishes of a few persons, and to this end it adopts the principle embodied in the civil service laws of the Federal Government, and it agrees that the minister shall not be dismissed unless the complaints against him are put into writing and that he be given the opportunity to answer them before an open meeting of the church if he so desires.

Section 2. This church grants to its minister complete freedom to teach the principles and ideals of the Kingdom of God as he is given the light to interpret them in order that the church may enjoy with him the new discover-

ies into which Jesus said the spirit of Truth would guide his friends, and because it believes that teachers of a free people must themselves be free.

ARTICLE VI COOPERATION

Section 1. Members of the church belonging to various sects may, if they so desire, retain their sectarian formation and be regarded as departments of the church, without any suggestion of inferiority or superiority among them, and may make separate contributions to their own missionary enterprises.

Section 2. The relation of this church to the public school community center is in no sense official, but it is vital. It shall be the policy of the church to undertake no activity which can be conducted more efficiently by the community center. In order to prevent waste through duplication and to serve a larger number of people, the church will turn over to the school any activity it may have inaugurated as soon as the community association of citizens is ready to assume responsibility for it.

ARTICLE VII AMENDMENTS

This Constitution and these By-Laws may be amended by a two-thirds vote of the members present, at any meeting called for the purpose on thirty days public notice.

THE CONDITION OF MEMBERSHIP

"I do solemnly affirm that it is my purpose to exercise the courage necessary to help put into effective operation the Kingdom of God, and that to the best of my ability I will strive to understand and practice, to teach and defend the Constitution of this church and the Constitution of the United States."

IV.

The "Latitudinarian" Community Church

The type of independent community church last described is on the borderland between the evangelical community church and the so-called "latitudinarian" church. It omits entirely any definite requirement of personal acceptance of Christ as Savior, but acknowledges the supremacy of the Ten Commandments and of Christ's teachings as a guide, and bases its organization upon these.

The type of church described and advocated by John Haynes Holmes, however, is yet different, and while, as stated in a previous chapter, no such church actually exists, the nearest approximations to it are probably the Community Church of New York City and the Community Church of Boston. The latter has issued a "Statement of Purpose" which takes the place of a creed and a "Bond of Union" to which members subscribe, as follows:

STATEMENT OF PURPOSE OF THE COMMUNITY CHURCH OF BOSTON

NAME

This organization shall be called the Community Church of Boston.

PURPOSE

The Community Church shall be a free fellowship of men and women, dedicated, not to the propagation of theological beliefs, but to the fulfillment of social idealism through common service for the common good. It seeks to cultivate the open mind, the aspiring

spirit, the passion for justice, and the application of the co-operative principle to all forms of social and economic life.

We declare that true religion should be universal, not sectarian; that it should draw men together, not hold them apart; that rational truths from all religious systems should be accepted as a basis of progress; that superstitions chain men, truth emancipates them; and that the chief purpose of religion should be the search for those universal truths which will make men free.

We believe that equal opportunity for physical, moral and intellectual development is the right of every human being, and that such opportunity is denied under our present economic system. We therefore stand for the building of a social order which shall be based on co-operation and which shall substitute the service for the profit motive in economic life.

We affirm our faith in the law of Love as the supreme law both of the individual and of society; in that Love which is not merely a sentimental emotion, but the active expression of the spirit of mutual understanding and good will, and which alone can promote peace and establish harmony between nations, individuals and classes.

MEMBERSHIP

Persons signing the following Bond of Union are accepted as members of the Church:

"We, the undersigned, accepting the stated purpose of this Church, do join ourselves together that we may help one another, may multiply the power of each through mutual fellowship, and may thereby promote most effectively the cause of truth, righteousness and love in the world."

V.

The "Burbanked" Church

This type, as to manner of organization, needs but brief consideration in addition to the description given in a preceding chapter. As there explained, the competing congregations of an overchurched community, desiring to get together into a single community church organization, but finding legal or denominational obstacles, under this plan leave their denominational societies intact. The members as individuals merely sign a covenant in which they agree to work together in a community church society. Such a covenant as that adopted by the "Burbanked" community church of Revere, Mo., will serve as an example:

In order to form a more perfect union for worship and service, we, the undersigned residents of Revere community, having accepted the Lord Jesus Christ as our personal Savior, do covenant together to form The Community Church of Revere (interdenominational); and we do pledge our loyalty to Christ's Kingdom, our united efforts to the spiritual service of Revere community, and ourselves to seek the harmony of all God's people. We do hereby subscribe our names as members of the Community Church of Revere (interdenominational) with the understanding that we do not thereby sever any denominational affiliations which we may have assumed nor surrender any private convictions in matters of religious belief and practice.

This new religious society then adopts a constitution, similar to that of an independ-

ent community church of the ordinary type, making provision for the handling of all funds from denominational property affected, by the proper officials of the respective congregations whose machinery of organization has not been disturbed, and for the turning over of the funds so acquired for the use of the community church; also making provisions thru the trustees of the denominational property for the use of the property as needed for community church purposes.

This is really a special type of independent community church, in effect, though not in the manner of effecting its organization.

CHAPTER IV

SERVICE ACTIVITIES OF COMMUNITY CHURCHES

The local service activities of community churches vary as widely as the needs of their communities. The aim is always to cooperate with other agencies and to supplement them either directly or indirectly as needed. There is, and can be, no standardized program of service for such churches. They are of, by and for the community in which they exist. Their activities are determined by observation, survey, experience and expressed desire of the people. This chapter, therefore, does not attempt to be statistical, but informative only, and the activities mentioned are those which are more common and typical of various classes of communities.

Isolated instances (such, for example, as that one community church has encouraged the establishment of a health organization which has hired a community physician on a regular salary) in which peculiar needs are met, are left unmentioned.

The various forms of service work may be roughly classified under the heads of evangelism, religious education, mental culture, social culture, physical recreation, Americanization, relief, and outstation or larger parish work.

The situation in Olmsted Falls, O., is typical of many others in rural communities. Here the centralized school and strong Grange care for the social needs of the community very adequately. With these the church cooperates actively, devoting itself intensively to religious activities and supplementing the work of the other organizations by boys' and girls' scout organizations and basket ball teams. A Men's Club also does aggressive work in community service wherever special needs arise. Churches in rural centers usually foster and sometimes directly maintain farm club organizations, hold country life institutes, rural field days, and annual celebrations in the form of religious festivals. In other rural fields, music is much used to unite the people socially, by means of community choruses, children's choirs, etc. An Illinois rural church secured a teacherage for the school. The church at Grimes California, was instrumental in organizing a chamber of commerce; Forest Street Union Church of Methuen, Mass., brought a weekly circulating library to its rural community. At Stow, Vermont, the community church secured a children's playground. Grass Lake, Michigan Federated Church started a farmer's Live Stock Shipping Association and a Cooperative Elevator; it also provides much free legal advice to farmers. In Ridgefield, Washington, a night school is conducted under auspices of the Community Church, with classes in what-

ever subjects are desired, so far as competent instructors can be found to teach them.

The majority of churches in towns of 1,000 or more have parish houses which they conduct directly or thru a community club—sometimes a men's club. The community church of Winnetka, Illinois, handles the matter in a different—and for some communities, a better—way. The community house is under control of the community itself and open to all organizations and groups desiring to use it. The educational secretary of the church gives his time freely as director of the social activities of the community centering in the community house, and the church raises the budget in the community and guarantees the deficit, which in a recent year amounted to more than \$9,000. But the only rights reserved by the church for this service are the privilege of using the community house on Sunday mornings for religious education.

Activities centering about community houses include indoor athletics, socials for all ages and for age groups; social study, mission study, and other mental and spiritual culture classes; reading rooms, loan libraries, dramatics, home-talent plays, recitals and every conceivable feature expressing the higher social feelings of the various groups in the community.

Open forums are increasingly coming into vogue in the community churches for the discussion of community problems, moral questions, and the whole category of modern issues in their social and religious aspects. At least one church (San Dimas, California,) has a Junior Forum in which high school students participate. It is widely believed

that the forum, fostered directly or indirectly by the church, will become one of the most potent means of community betterment, and one of the chief factors in developing community consciousness and solving problems of community life. In the larger industrial centers, the forum is sometimes conducted on Sunday afternoon. In the smaller centers it is generally scheduled among the week-night activities.

Motion pictures are largely used for education and diversion in community churches. Usually these are screened in the church or its community house. But sometimes a recreation commission, under auspices of the church, controls the local motion picture theatre.

Extension or outstation work is conducted chiefly by churches in villages surrounded by sparsely settled rural sections or otherwise neglected areas. Much outstation work is being done in Colorado, also in Southern California. This work consists in maintaining Bible Schools, giving home-talent entertainments, motion-pictures, religious services, personal calling among the sick and needy, and the fostering of community life and community spirit. Americanization work among the Mexicans is a feature of some of the outstation work in California.

Some of the community churches located in cities and city suburbs also conduct a

strong work of evangelization and Americanization among foreigners.

The religious service of community churches to their communities is not greatly different from that of other churches, except in the stronger stress upon the great verities and comparative if not complete neglect of the small shibboleths, and the greater freedom and fearlessness in utterance. The work of community evangelism in many churches is often much better systemized and more thoroughly undertaken among all classes of people than in the denominational church. Notable examples of this are to be found in the Federated Church of Somersett, Mass., where the entire church membership has been divided into groups, instructed in personal work, and has taken active part in visiting and "talking religion" to the people of the community, with good definite results in additions to the active membership. At Imperial, California, also, the Community Church has developed personal evangelism to a high point of consecrated efficiency.

The tendency in religious education **in** community churches is toward the scientific method of Bible study and interpretation. The forum or class discussion method is also apparently more popular than the lecture method in class and group work. Directors of religious education are employed in most of the larger community churches.

One of the best examples of efficient religious education work among the community churches is that being done by Northbrae Community Church of Berkeley, California, which is said to have the largest and most efficient Bible School in the Bay Region, including San Francisco.

CHAPTER V

THE GROWTH OF THE COMMUNITY CHURCH MOVEMENT

The development of the community church as a self-conscious movement in American religious life is a new phenomenon. For years we have had "union" churches, notably in New England. For years also independent churches have occasionally sprung up in new settlements of the West. But their number was not great, and they were regarded as dubious experiments or as temporary expedients to meet abnormal conditions. It now appears, however, that such churches represented the sporadic stages of what in the past three or four years has developed into a definite, country-wide movement of big significance, and is widely believed to constitute the next step in the evolution of religious organization.

Since 1915 strong trends towards the community organization of religion have been developing in the Central and Western States. These trends have been felt also in the East. And in the past two years it is said that the interest in the community church has been

greater in the South, in proportion to population, than in any other section of the country.

The movement is therefore unrestricted as to geographical area. It is also unrestricted as to the character of the community it enters. Although the community church seems best adapted to the overchurched village, it is found successfully operating among almost every conceivable class of people—in the open country, in towns made up largely of retired farmers, and in mining districts, city suburbs, among the mountaineers, and even among foreigners.

The actual number of community churches now operating is not known, but exceeds 800. In May 1921, Dr. Edmund de S. Brunner, of the Committee on Social and Religious Surveys, by combining data gathered by the writer with that of the Interchurch Surveys, estimated that there were between five and six hundred such churches in America. Since that time the writer's investigations have been continued, and on June 1, 1922, the list included the names of 713 community churches. At least 118 other churches are known, whose exact addresses are thus far not listed, and the list is believed to be at least 50 per cent incomplete. New churches are at present being organized at the rate of six per month—that is, an average of six newly organized churches per month is being reported to the news editor of The Com-

munity Churchman. Inasmuch as this publication has no systematic news gathering service covering the entire country, the actual number of new churches being organized must be much in excess of these figures.

Of the 713 churches listed, 328 are union or independent, 255 are federated, 102 are denominational, and 28 are as yet unclassified. The most incomplete classification is that of the denominational community church. This is due in part to the fact that until more recently the compiler was not interested in gathering statistics of this type of church. Also, at the very outset, great difficulty was met in determining what "community churches" with denominational affiliations were such in reality and what were only living under that name. For example one pastor wrote in response to the questionnaire he received: "This is not a community church. But it is the only church thus far established in this community, and we have adopted the name "community church" in order to discourage competition." In other words, a denominational church with a purely sectarian basis of membership and making no special attempt to serve the entire community, was making use of the community name only for its own protection in exploiting the community.

On the basis of the best figures available it is estimated that there are not more than 210 real denominational community churches

in the United States. Perhaps it should be explained here that by a community church we mean one organized on the basis of the community rather than the sect as its primary unit of integration, and one which makes Christian life and Christ-like purpose the bond of unity rather than any dogma or denominational creed. A denominational church may be a real community church only if it receives members on their own baptism and their simple confession of Christian faith and purpose, and if it makes the entire community its parish. It must be nonsectarian, nonexclusive, community-serving.

The denominational type is, judged by statistics, the least popular form of community church in every section of the country. In most States also, the independent or union churches exceed in number the federated churches. Oregon, Kansas, Illinois and Vermont are the only exceptions. The predominance of the federated church in Vermont is due to the "Vermont Plan" under which the Congregational, Baptist, and Methodist Episcopal State organizations are working together for the correction of the evil of overchurchoing.

Statistically, the movement is weakest in the South, as is to be expected. Our lists show a total of only 52 community churches in all the Southern States combined, and 20 of these are in Missouri, which is not a full-fledged Southern State. It should be said

however, that there exist in parts of the South considerable numbers of federated churches which are not listed, because they consist of federations of congregations of the same "family;" for instance, the Presbyterian U. S. A. and Presbyterian U. S. churches have federated in many communities in Arkansas. They remain denominational, however, and compete in the usual manner with other sectarian churches in the same community. Even in the South the independent or union church is the predominant type, 33 of the 52 listed being of that type, as compared with 5 federated, 11 denominational, and 3 unclassified.

In the West—Arizona, California, Nevada, New Mexico, Utah, and Colorado—are 75 community churches, 44 of which are independent. The movement has been fostered in Colorado by The Colorado Association of Community Churches, which for three years has been exerting its influence thru semi-annual meetings, one of which each year is held in connection with a rural ministers' conference at the State College of Agriculture. One of the most remarkable rural churches of this type in the United States is Sargent Community Church located eight miles from Monte Vista, Colorado. The movement in Colorado is undergoing a temporary set-back however, owing to the financial difficulties resulting from the slump

in the mining industry, many of the churches being located in mining settlements.

New Mexico and Utah are the most barren fields of the West as yet. But there are hopeful awakenings in New Mexico, and favorable developments are confidently expected there in the near future. One of the most conspicuous denominational community church in the West is the Kirkpatrick Memorial Community Church of Parma, Idaho, which has a splendid equipment for religious education, recreation, and worship, and is doing large community service under a community-minded pastor.

At the present moment California presents the most aggressive field in the West. There are numbers of really remarkable churches among the 45 listed, and the community idea has taken hold most strongly in the fruit-growing sections, helped on, no doubt, by the high degree of industrial cooperation practiced there. The movement is spreading most rapidly in the Imperial Valley, under the leadership of Rev. J. A. McGaughey, pastor of the church at Imperial. This church, less than three years old, has developed a remarkable outstation work, including evangelization, Americanization, Bible teaching, and other features. It now employs two ordained ministers as assistants to the pastor, and makes large use of volunteers among its laymen. It went right on, with its work undiminished, during a serious financial de-

pression in the town which wrecked the Bank of Imperial. The success of this church has already led to the establishment of other churches in the Valley, and to widespread agitation and desire for such churches at other points.

But the most hopeful situation of all thus far mentioned is to be found in the Northwest. There we have a number of very strong leaders: Boddy of Hood River, Oregon; McClure of Ridgefield, Washington; Nourse of Portland; Rucker of Malta, Montana; Ineson of Yakima; and others. In January 1922 the first community church conference of the Northwest met at the Y. M. C. A. building in Portland, Oregon, in a two-days' session. An organization was effected known as the Northwest Community Church Association, committed to a policy of helping all communities desiring advice or assistance in establishing community churches, and of using its influence to persuade the denominations to adopt more co-operative tactics in their work in the Northwest. This conference received an unusual amount of publicity and many community churches hitherto unheard from as well as many interested individuals asked for a second conference, which was held in June 1922. Thus fostered, the movement is growing in prestige and in the number of churches. The entire Northwest with the possible exception of the Dakotas is developing rapidly.

A number of new churches have recently sprung up in the Dakotas also, and one of the most notable denominational community churches of the Northwest is the American Church of Mayville, North Dakota, where a unique work was developed by Rev. L. A. Lippitt by the simple practice of the spirit of Christian unity and service, and in the face of the most strenuous (and most futile) opposition on the part of denominational officials.

Our list includes 85 churches in the Northwest, and we have information of 18 others whose full names and locations are not yet listed. Of the 85, 31 are independent, 27 federated, 24 denominational, and 3 are unclassified. Thus, in the Northwest, the three types are running a neck-and-neck race for favor.

In the Central States group—in which are included Illinois, Iowa, Kansas, Nebraska, and Wisconsin—are 137 churches. Iowa ranks first among these States with 46 churches listed; and the list is very incomplete. In November 1921 a State association of community churches was formed in Iowa, whose aims are fellowship and cooperation, and whose chief work thus far has been to assist churches in finding pastors. Perhaps the strongest community church in Iowa is the "Urbandale Federated Church" of Des Moines, which is really an independent church and not a federation, as its name

seems to imply. In this church the first community church conference of the Middle West was held May 9-10, 1922, and during the course of the conference a Midwest Association for the Advancement of the Community Church was organized, with Mr. Charles E. Coleman of Chicago, a prominent business man, as President, Newton B. Ashby of Des Moines, vice-president, and P. O. Ortt, of The Community Churchman, Excelsior Springs, Mo., as secretary-treasurer.

Illinois ranks second among the States of the Middle West in number of community churches, there being 43 on the list. Many of these are to be found in the suburbs of Chicago and in towns and cities near Chicago, notable among them are, St. Paul's Union Church and Bethany Union Church of Beverly Hills, Chicago—both noted for their missionary zeal; Community Church of Park Ridge; and the Congregational Community Church of Winnetka.

We have classed Michigan, Indiana, Ohio, Pennsylvania, and West Virginia together in an East Central group, for statistical purposes. The list locates 103 community churches in this group, 52 of which are independent churches, and 59 of which are in Ohio. The movement is growing rapidly in Michigan under the aggressive influence of men like Livingston of Grant, Cutler of Grass Lake, McCune and Behrens of East Lansing, and Magdanz of Fremont—to name a few.

Economic conditions seem to favor the community church especially in the cut-over timber lands of this State.

Although the movement appears to be comparatively weak in Pennsylvania, yet one of the few nationally known community churches is to be found near Philadelphia—a church whose magnificent record of service and whose tireless pastor have advertised the community church idea thru the press and by correspondence in practically every State in the Union. This is Grace Chapel, Inc., at Oakmont, and the pastor is J. H. Feely.

Statistically the movement is strongest in the East, by which is meant New England, New York, and New Jersey. Here the work is strongly helped by the active cooperation of the secretaries of the State Federations of Connecticut and Massachusetts, as well as by the denominational comity practiced in Vermont and alluded to above. The total number of churches listed in this region is 250, 111 of which are independent, 119 federated, 16 denominational, and 4 unclassified. This does not include a multitude of denominational churches which are the only religious organizations in their communities and some of which are doubtless entitled to be classed as community churches, by reason of their broad membership basis and the community-wide reach of their service. There are 143 such churches in Massachusetts

alone, but only 7 of these are included in the statistics, because of insufficient data as yet to classify others with certainty.

The first community church conference in the East was held in The Community Church of New York, of which John Haynes Holmes is pastor, in April 1921. Though small in the number of churches represented, it attracted large audiences of New Yorkers. A second conference met at Buffalo, April 30-May 2, 1922. The movement shows greatest present vigor in the East in New Jersey and New York.

The mere detailing of statistics, however, cannot begin to measure the real spread of the movement. This is indicated in the country-wide interest manifested in the community church idea, and particularly in the spontaneity with which new churches arise in remote sections. Three years ago the very term "community church" was unknown in hundreds of towns. Today there is hardly a village large enough to harbor a general store equipped with a tobacco-box cuspidor and a cracker-box scorners' bench, which does not also harbor persons who advocate the community church. There are community churches in the Tennessee mountains and in the Ozarks. Recently, while on a scouting trip to find a secluded spot in which to spend a summer's vacation, the writer jogged out eleven miles from the railroad over a trail which was but the bed of a hill creek

for a part of the way, boated across the unbridged river, and nighted in a log-cabin, with an old couple bred in the hills—"Hill Billies" they are sometimes disrespectfully called. But they believe in the community church! The same thing is true of the exclusive suburbs of our cities. Community churches are spreading in the newer suburbs and in some of the older ones.

The community church movement has reached every part of the country. It has a propaganda. The *Community Churchman*, now more than a year old, circulates in every part of the United States and in several foreign countries. Its bookshelf is growing, beginning with Henry E. Jackson's pioneer volume, "A Community Church," down to "New Churches for Old," by John Haynes Holmes, including extended mention in other volumes not wholly devoted to the theme of the community church.

The growth of this movement is certain to continue. For, as William T. Manning has said in the opening sentence of "*The Call to Unity:*" "The whole world is moved today by the thought of fellowship." Christian union is devoutly desired everywhere and the community church movement is Christian union by local option. It is the expression of the people themselves, moreover, of a demand for a church dealing in life rather than dogma, loyal to its neighborhood, expressing the highest religious faith and purpose of its own

people rather than proclaiming truth in the terms and language of the men and women of yesterday. The community church meets the need for this vital religion, it belongs to the people themselves. Economic conditions moreover, are now and for years to come will continue to be right for the thinning out of the surplus churches and for the program of making one church live where before a bakers' dozen were dying.

The growth of the community church movement will continue. The only question is as to its rapidity. And the chief needs are publicity and leadership. Both these needs are being met today much better than they were a year ago. We have spoken of the growing book literature. There is also a growing magazine and newspaper literature. The leaders, too, are coming. Men of influence, men of great ability, including ministers who have served on the chautauqua platform, including a former Bishop of one of the larger denominations, and pastors of denominational churches of more than 1,000 members have entered the movement or expressed themselves as ready to enter it at the first opportunity. The Service Bureau of The Midwest Association for the Advancement of the Community Church, which operates in connection with The Community Churchman, now has a waiting list of men of big caliber ready to accept community church pastorates.

When we consider all these facts, we may say with modesty that the community church movement appears to be at the beginning of a period of steady normal permanent growth which will make it one of the most important religious movements of the present day in America.

(NOTE: For statistical purposes it is found impracticable to follow the five-fold classification given in an earlier chapter, for the reason that data on many independent churches is insufficient to classify them with exactness, as "Latitudinarian," or "Burbanked." It is estimated that there are only about eight "Burbanked" churches and not more than 28 "Latitudinarian" at the "outside," in the list. These are classed with independent churches, of which they are a sub-class.

STATISTICAL SUMMARY

(Showing numbers of various kinds of community churches known to exist in the United States (data corrected to June 1, 1922.)

	Number
Union or Independent Churches listed.....	328
Federated Churches, listed.....	255
Denominational Community Churches listed	102
Churches listed but not classified with certainty	28
Churches known to exist, but not listed....	118
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Total community churches known to exist	831

Number of Community Churches as listed by States, by the Service Bureau of The Community Churchman:

NOTE: Statistics for all except four States are regarded as incomplete. Asterisks are placed after names of States for which statistics are regarded as 40 per cent or more incomplete.

	Number
*Alabama	2
*Arizona	3
Arkansas	0
California	47

Colorado	23
Connecticut	24
Delaware	0
District of Col.	1
*Florida	4
Georgia	0
Idaho	7
Illinois	43
*Indiana	3
Iowa	46
Kansas	20
*Kentucky	2
*Louisiana	2
Maine	20
Maryland	4
Massachusetts	90
Michigan	27
Minnesota	25
Mississippi	3
Missouri	20
Montana	9
Nebraska	15
*Nevada	1
*New Hampshire	6
New Jersey	9
New Mexico	2
New York	41
*North Carolina	4
*North Dakota	5
Ohio	59
Oklahoma	4
*Oregon	15
*Pennsylvania	10

Rhode Island	1
South Carolina	1
South Dakota	6
*Tennessee	3
*Texas	1
Utah	1
Vermont	61
*Virginia	3
*Washington	18
West Virginia	4
Wisconsin	13
Wyoming	1
Hawaii	1
Panama	2
Porto Rico	1
—	—
Total	713

A PARTIAL LIST OF SUCCESSFUL COMMUNITY CHURCHES

Edgewood Community Church, Birmingham,
Ala.

Community Church, Miami, Arizona.

Community Church, Atascadero, Calif.

Northbrae Community Church, Berkeley, Cal.

Union Protestant Church, Dixon, Calif.

Federated Church, Fair Oaks, Calif.

Community Church, Imperial, Calif.

Union Church, San Jacinto, Calif.

Presbyterian Community Church, Weed, Cal.

Federated Church, Gunnison, Colo.

Community Church, Congregational, Manitou, Colo.

Sargent Community Church, Monte Vista, Colo.

Community Church, Telluride, Colo.

Community Church, Wellington, Colo.

Federated Church, Guilford, Conn.

Mill Plain Union Church, Waterbury, Conn.

Federated Church, Willington, Conn.

Kirkpatrick Memorial Community Church, Parma, Idaho.

Bethany Union Church, Beverly Hills, Chicago.

Kenwood Evangelical Church, Chicago.

St. Paul's Union Church, Beverly Hills, Chicago.

Seminary Avenue Federated Church, Chicago.

Congregational Community Church, Hinsdale, Ill.

Federated Church, Morris, Ill.

United Churches, Oneida, Ill.

Federated Church, Oswego, Ill.

Community Church, Park Ridge, Ill.

Federated Church, Pleasant Plains, Ill.

Federated Church, Sandwich, Ill.

Rock Creek Presbyterian Church, Tallula, Ill. R. F. D.

Congregational Community Church, Winnetka, Ill.

Community Church, near Franklin, Ind.

Federated Church, Corning, Iowa.

Federated Church, Farley, Iowa.

Associated Churches, Hawarden, Iowa.

Community Church, Exira, Iowa.

Federated Church, Lansing, Iowa.

Federated Church, Lyons (Clinton) Iowa.

Union Protestant Church, Quasqueton, Iowa.

Urbandale Federated Church, Des Moines, Iowa.

Newburn Federated Church, Lacona, Iowa, R. F. D.

Federated Church, Blue Mound, Kansas.

Community Presbyterian Church, Chase, Kansas.

Federated Churches, Marion, Kansas.

Federated Church, Ottawa, Kansas.

Community Church, Garnett, Kansas.
Community Church, Rexford, Kansas.
Federated Church, Bonami, La.
Union Evangelical Church, Greenville, Maine.
North Deering Community Church, Portland,
Maine.
Federated Church, Ashland, Mass.
Federated Church, Charlemont, Mass.
United Church of Chester, Mass.
Federated Church, Danvers, Mass.
Union Church, Greenwood, town of Wake-
field, Mass.
Federated Church, Hyannis, Mass.
Federated Church, Lanesboro, Mass.
Federated Church, Millbury, Mass.
Community Church, Pepperell, Mass.
Woronoco Union Church, Rusell, Mass.
Federated Church, Somerset, Mass.
Union Church, Tyringham, Mass.
Union Church in Waban, Mass.
Forest Street Union Church, West Methuen,
Mass.
Union Church, West Springfield, Mass.
United Church, Wilbraham, Mass.
Union Church, Woronoco, Mass.
United Churches, Dexter, Mich.
Federated Church, Dowagiac, Mich.
People's Church, East Lansing, Mich.
Community Church, Grant, Mich.
Federated Church, Ontonagon, Mich.
Community Church, Baudette, Minn.
Morgan Park Union Protestant Church, Du-
luth, Minn.

Federated Church, Eden Prairie, Minn.
Federated Church, Fergus Falls, Minn.
Community Congregational Church, Wayzata,
Minn.
Community Church, Chilhowee, Mo.
Union Church, Jennings, Mo.
Harmony M. P. Church, Ravenswood, Mo.
Community Church, Rush Hill, Mo.
Community Church, Revere, Mo.
Presbyterian Community Church, Ismay,
Mont.
Grace Chapel, Inc., Malta, Mont.
Federated Church, Columbus, Neb.
Community Presbyterian Church, Creston,
Neb.
Federated Churches, Mitchell, Neb.
Community Church (Presby), Steele City,
Neb.
Federated Church, Greenville, New Hamp.
Federated Church, Newmarket, New Hamp.
Community Congregational Church, Newing-
ton, New Hamp.
Union Church of Ridgefield Park, N. J.
Community Church (Congregational), Vent-
nor City, N. J.
Edgehill Community Church, Bronxboro, New
York.
Oakgrove Community Church, Buffalo, N. Y.
Union Church, Canaseraga, N. Y.
Community Church, Conesus, N. Y.
Jerusalem Corners Community Church, near
Derby, N. Y.
Federated Church, Fayetteville, N. Y.

Community Church, Great Neck, L. I., New York.

Community Church of New York City.

Union Church, Pierrepont Manor, N. Y.

Union Church of Pocantico Hills, New York.

Community Church, Sherman, New York.

Amherst Community Church, Snyder, N. Y.

Immanuel Church, Westerleigh, New York.

Community Church, White Plains, New York.

Federated Church, Wyoming, N. Y.

American Church (Congregational), Mayville, N. D.

Federated Church, Amherst, Ohio.

Federated Church, Aurora, O.

Federated Church, Chagrin Falls, O.

Independent Protestant Church, Columbus, O.

First Community Church, Columbus, Ohio.

Stowe Community Church, Cuyahoga Falls, Ohio.

United Church, Garrettsville, O.

First Church of Grandview Heights, Columbus, O.

M. E. Community Church, Macedonia, O.

Federated Church, Northfield, O.

Community Church, Olmsted Falls, O.

Valley Chapel Interdenominational Church, Stockton, O.

Community Church, Helena, Okla.

Community Congregational Church, Hillsdale, Okla.

Federated Church, Freewater, Ore.

Community Church, Hood River, Ore.

Federated Church, Oakland, Ore.
United Church, Parkdale, Ore.
Federated Church, East Smithfield, Pa.
Federated Church, McConnelsburg, Pa.
Grace Chapel, Inc., Oakmont, Pa. (Upper
 Darby Br. P. O., Philadelphia.)
Federated Church, Custer, S. D.
Federated Church, Tyndall, S. D.
Congregational Community Church, Win-
 fred, S. D.
Highland Chapel, Hilltop, Tenn.
Federated Church, Castleton, Vt.
United Church, Derby, Vt.
Independent Community Church, Glover, Vt.
United Church, Hinesburg, Vt.
M. E. Community Church, Irasburg, Vt.
Federated Church, Lowell, Vt.
Community Church, Montgomery Center, Vt.
Federated Church, Panton, Vt.
Federated Church, Pawlet, Vt.
Federated Church, Hazen, Vt.
Federated Church, Stowe, Vt.
Federated Church, Whiting, Vt.
Federated Church, Williston, Vt.
United Churches, Olympia, Wash.
Community Church, Ridgefield, Wash.
Community Church, Sprague, Wash.
Community Church, Yakima, Wash.
Presbyterian Community Church, Clinton,
 Wis.
Community Church, Mazomanie, Wis.
Union Church, Monroe, Wis.

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